

# The South African Outlook

MARCH 1, 1958.

## CONTENTS

	Page		Page
THE OUTLOOK ..	33	The Missionary Aims and	
I.M.C. Meetings in West		Efforts of the Dutch Re-	
Africa .. ..	38	formed Church ..	45
The Hard Reality of Apart-		Change in Local Govern-	
heid .. ..	40	ment in Southern Rho-	
The Mixed Schools Con-		desia .. ..	45
troversy .. ..	41	Bible Reading Helps ..	46
Edwin Smith .. ..	43	New Books :	
Church Co-operation		<i>Torch Bible Commentaries</i>	47
Needed to Save South		<i>Jesus and His Coming</i>	47
Africa .. ..	44	Fort Hare Notes ..	48
Definition of Poetry ..	44		

## The South African Outlook

We think and we let think.

—John Wesley.

\* \* \* \*

### The Parliamentary Session.

The Parliamentary session has ended, and with it the present Parliament. It will be long remembered as the Parliament which passed the notorious Senate Act, the Native Laws Amendment Act with its obnoxious "church clause," the Act for the removal of Coloured voters from the common roll, the Industrial Conciliation Act with its job reservation; the Parliament too that introduced the Separate Universities Education Bill; and other measures which have still further lowered South Africa's reputation in the outside world. A feature of the parliamentary session which has just closed has been the galvanising of the United Party into vigorous action so that this year's general election is ended with double interest.

\* \* \* \*

Unfortunately the Government has given no indication that having achieved its constitutional reform through an inflated Senate, it is now prepared to reduce it to normal proportions. Yet while the present Senate remains, a blot on South Africa's escutcheon persists, for the Senate as now constituted is a sham. It is interesting to recall how at one stage in the history of Scotland there were sham Bishops who were forced on the country. They bore the title of "Bishop" but were in no sense real Bishops, since they held office as the favourites and servants of others, and for the benefit of the latter. The nation dubbed them

"Tulchan Bishops." A tulchan in the Scots vernacular was a calf-skin stuffed with straw which was produced and set before a cow which was refusing to give milk. The tulchan indeed was a dummy which produced benefits for its owners. The parallel seems close: we have "Tulchan Senators!"

\* \* \* \*

### The Mamathola Tribe.

The axe has fallen and Parliament has decreed that the Mamathola tribe in Letaba district must move from its present site to Metz. It was the Government's contention that the removal was a necessity for the preservation of a valuable watershed and that the land being offered in exchange has much to commend it both in quality and quantity. Even so enlightened and sympathetic an administrator as Dr. D. L. Smit, while Secretary for Native Affairs, saw the necessity for action. Thus the Government's case was a strong one. As so often, however, with the present Government, it is the method employed that has engendered dissatisfaction. One of the most elementary principles in dealing with the African people is to listen to them patiently, and if need be again and yet again. The refusal to allow leading members of the tribe an opportunity of being heard before a committee of Parliament or by a commission appointed by it was a blunder of the first magnitude. The matter has dragged on for long—some would say since 1927—so that a few months further delay would have hurt no one. It would appear, however, that the Government was moved chiefly by its dislike of the Native representatives in Parliament and of an agent whom the tribe had chosen. To be moved by such considerations is not statesmanship.

\* \* \* \*

### The Separate Universities Bill.

To many it has come as a fresh breeze blowing on a scorching day to find the attitude taken up by leaders of the Afrikaans-speaking community to the Separate Universities Education Bill. Prof. F. R. Tomlinson told the commission of inquiry that he was completely opposed to the use of compulsion to get the Bantu to the proposed separate University colleges. He was also opposed to State control of the proposed university colleges for non-whites and the conditions of service envisaged for their staffs. He said the conditions of service prescribed in the



Bill left "a bad taste in the mouth." He went on to say, "I cannot agree under any circumstances with the idea that a university should be a State Department. Every university must be under its own council." Prof. Tomlinson advocated that the new university colleges should have as a kind of foster-parent a committee composed of representatives from every white university in South Africa. He thought all the universities should co-operate in the establishment and formation of these colleges. Prof. Tomlinson favoured opening the doors of any university in the land to Africans who wished to do post-graduate work.

\* \* \* \*

Prof. N. J. J. Olivier gave evidence on behalf of SABRA. He contended that a university teacher had the right to engage in political agitation if he wished to do so. It was his right as an academic person and also as a citizen. In reply to a question Prof. Olivier said that the State had the right to interfere when any person indulged in activities which endangered the State. But that had nothing to do with whether the person was an academician—the question of academic freedom was not involved. The normal machinery of the law could be brought into operation. Prof. Olivier went on to say that he foresaw that the proposed colleges should eventually be purely Bantu. SABRA foresaw that in their development toward that end they would have a mixed council and later even a majority of Bantu on the Council. In reply to a question whether he did not think that many people whose talents would be useful to a university would refuse to serve on a mixed council, Prof. Olivier said that a person who refused on those grounds would not be the right kind of person for such a university, and would not deserve to be there. He emphasized that the colleges were an attempt on the part of the Europeans to help the Bantu on the road to independence. Representatives on their Councils should be inspired with the desire of service, not to themselves, but to the Bantu. Unless that were so, the attempt to establish the Colleges would never be happy or successful.

\* \* \* \*

#### Ban on Unauthorised Meetings.

A judgment of much interest to Non-Europeans was given last month in the Supreme Court at Grahamstown. The crown appealed against a verdict of an additional magistrate in Port Elizabeth who acquitted six men charged with holding an unauthorised meeting. The meeting was convened by the South African Coloured Persons Organisation and was attended by 100 or more Coloured people and about sixteen Africans. The magistrate ruled that the Native Administration Act and its regulations by which a permit had to be obtained did not apply as it was a Coloured persons' meeting, but the Crown maintained

that the regulation meant that a permit must be obtained to hold any meeting at which ten or more Natives were present. The Judge President upheld this contention saying it was perfectly clear that anyone who held, presided at, or addressed, without the necessary permit, any gathering at which more than ten Natives were present at any one time, committed an offence.

It is interesting to note that an agent for the respondents suggested that the Crown's interpretation led to absurdity. For instance, a judge presiding at a criminal session at which more than ten Natives were present might be committing an offence.

\* \* \* \*

#### The Police and the Public.

The appalling condition to which we have come in South Africa was revealed by the Minister of Justice when in reply to questions by Dr. D. L. Smit, M.P. he disclosed that one person in eight appeared in South African courts last year. There were 230,000 cases of serious crime reported, of which 57,000 went undetected. The police caught and brought to trial 1,500,000 people. This figure included 150,000 cases of assaults and petty thefts, but the big items in it comprise more than 500,000 cases under the curfew regulations, Native documents, Native Urban Areas Act regulations, Native tax and pass laws, and the Masters and Servants and Native Labour Regulation Acts. It all gives point to the allegation made by members of the judiciary that South Africa is suffering from an overdose of legislation; and also to the allegation, so often made by the Opposition in Parliament, that the police are so busy with statutory offences and the Group Areas Act that they cannot adequately protect the public from robbers and other criminals. It is all a sorry business which would only be tolerated in a backward country.

\* \* \* \*

#### The Prisoners' Friend.

Surely few more humane and Christian labours are being performed daily in South Africa than that of the work of the "Prisoners' Friend" in Johannesburg. According to the *Star*, Mr. J. A. Dalton, in his office in the cells below the court, last year intervened on behalf of 8,475 people who were fined a total of £55,969 (or 191,284 days' imprisonment.) In special circumstances the fines were deferred and those convicted were allowed to pay them in instalments out of their wages. Recently the Department of Prisons told the *Star* that it costs about 4/6 a day to keep a prisoner in jail. So by saving 191,284 "jail days" Mr. Dalton relieved the taxpayer of a £43,039 burden. This is altogether commendable, but even more so we think is the relief afforded to thousands of people, many of them bamboozled by a mass of regulations which "civilization" has imposed upon them, which they cannot be expected to



know, and which clamp them in jail for purely statutory offences.

\* \* \* \*

### Drunkenness Convictions.

Mr. H. R. Cocking, the Hon. General Secretary of the South African Temperance Alliance, writes us as follows :

Favoured officially with the relative preliminary figures for 1956 we are able to publicise the appended official statistics covering convictions for drunkenness in the Union and South West Africa for the triennial period 1954-1956 representing an average of over 100,000 convictions for drunkenness annually, an appalling record which is not materially affected by increase in population and repeated convictions.

When considering the record it must be recognised that for every drunkenness conviction there have probably been at least ten other persons simultaneously under the influence of liquor but not arrested, that it is estimated that every drunkenness conviction affects ten other persons, and that thousands of assault cases are definitely the result of drinking.

These official statistics are of such import as to demand that the utmost care be taken to ensure that every factor is taken into consideration before any increase in facilities for obtaining intoxicating liquor is provided for any section of our multi-racial community.

Year	Europeans	Natives	Asiatics	Coloureds	Total
1954	13,579	47,263	2,421	39,089	102,352
1955	11,615	44,738	2,281	41,451	100,085
1956	12,608	40,076	2,039	44,203	98,926

37,802	132,077	6,741	124,743	301,363
--------	---------	-------	---------	---------

\* \* \* \*

### Bantu Education School Attendance.

Dr. D. L. Smit early in the session put some questions to the Minister of Native Affairs re the work of Bantu schools. The following were the questions and the replies:

- (1) Whether he will furnish a comparative statement showing (a) the number of pupils in attendance in Bantu schools during 1953, 1954, 1955, 1956 and 1957, respectively, and (b) what percentage of Native children of school-going age throughout the Union are being educated at present.
- (2) to what extent is the double-session school system being applied in Bantu schools ; and
- (3) whether the recognised average number of pupils to a class in primary schools has been increased ; if so, to what extent ?

#### Reply :

(1) (a)	1953	858,079
	1954	939,214
	1955	1,007,000

1956 1,113,590

1957 1,263,319 (Preliminary calculations)

The increase is due to better organisation under the Bantu Education Act and without any increase in the State contribution to the Bantu Education Fund. The additional children are in the Lower Primary Classes.

(b) 56%

(2) 73% of 5188 Primary Schools.

(3) No. The average is 45 while before 1954 it was over 50 in certain areas.

Our readers will find food for thought in the final "it was over 50 in certain areas." Are there none over 50 "in certain areas" to-day ?

\* \* \* \*

### Teachers under Bantu Education.

Dr. Smit asked the Minister of Native Affairs some further questions re teachers under the Bantu Education Department. The questions and replies were :

- (1) (a) How many Native teacher posts have been abolished in each of the Provinces during the past twelve months (b) in how many cases have the services of teachers employed in such posts being terminated and (c) what provision has been made for alternative employment for such teachers and
- (2) (a) How many Native Students are being trained as teachers in the Departments Teacher Training Institutions (b) what steps are being taken to ensure that students who qualify as Teachers are given suitable employment and (c) how many students who have qualified as Teachers are at present on the waiting list for employment ?

#### Reply :

1. (a) Cape Province	157
Natal	108
Transvaal	71
O.F.S.	20

Total 356

- (b) Abolition of post necessitates termination of services of the incumbent of the redundant post.
- (c) Teachers remain eligible for employment in vacancies occurring in other schools and newly created posts. While 356 posts were abolished 713 new posts were authorised during 1957.
2. (a) 4783 in 1957.
- (b) Training of Teachers is carefully planned and admission of recruits is limited to meet anticipated demand.
- (c) Registration of qualified persons seeking employment as Teachers not compulsory as supply does not as yet exceed the demand.



Our only comment would again be on the last question and answer. We have been astonished at the number of qualified teachers whom we have met and whom we find having been driven to other forms of employment through lack of posts.

\* \* \* \*

### Jan Hofmeyr School of Social Studies.

Another series of interesting questions was put by Dr. D. L. Smit to the Minister of Native Affairs re this School. The answers are illuminating. Dr. Smit asked :

- (1) Whether instructions have been given by his Department for the closing down of the Jan Hofmeyr School of Social Work at Johannesburg ; if so, what is the reason for such action ;
- (2) how many Native students are at present being trained there ;
- (3) what alternative provision, within easy reach of their homes, is contemplated for Native students residing in the urban areas to enable them to take the courses of training provided at this institution ?

#### Reply :

- (1) In accordance with Bantu Education policy of converting primary and secondary schools, serving specific areas, into community schools and to control departmentally training schools for teachers, technical schools and special schools, it has now also been decided to undertake departmentally the training of social workers.

The Jan Hofmeyr School was therefore informed that the subsidy received from the Government would only be paid up to the end of 1959. Whether the school will thereafter close down or continue as a private institution, rests with the management and depends on site selected.

- (2) 63 students from various parts of the country ;
- (3) This matter is being considered by the Department and the nature of the provision may depend on Parliament's decision in regard to separate universities.

\* \* \* \*

### The Closing of Kilnerton.

The Rev. C. K. Storey, President of the Methodist Conference, recently made public how the Methodist Conference had been notified by the Department of Native Affairs that the Kilnerton Institution, near Pretoria, must close at the end of this year. Kilnerton's history began over 72 years ago. The Department took over the Kilnerton schools from the Methodist Church on 1st January 1956. The Church very reluctantly agreed to this step and imposed certain conditions, one of which was that the Church should control the hostels. The Department limited the agreement to a period of three years, because it considered that Kilnerton was situated in a European area

according to the provisions of the Group Areas Act. The Department further laid down a policy that no Bantu boarding schools such as Kilnerton should be allowed to continue in urban areas. In view of the absence of insufficient alternative accommodation for teacher training and high school up to the matriculation standard, negotiations were begun by the Church with a view to prolonging the life of Kilnerton, but all in vain : the Department was adamant in regard to the closing in December, 1958.

So another long-established centre of religion and education must pass out because of an ideology which is being ridden to death : its own, as we believe, as well as its victims, centres of light and learning.

\* \* \* \*

### The Cabinet Crisis in Southern Rhodesia.

The recent Cabinet crisis in Southern Rhodesia has been subjected to analysis throughout Southern Africa. Some have seen in it a hardening of the attitudes of Whites to Central African partnership between the races : they have concluded that Mr. Garfield Todd has been displaced because he was committed to overquick African development. For ourselves we think the explanation is much simpler. The fact that Mr. Todd received so much support at the United Federal Party Congress, the fact of his inclusion in the new Cabinet with the exclusion of Sir Patrick Fletcher who led the revolt against him, and the tenor of the speeches at the Party Congress all point in one direction : Mr. Todd's general policy has not been jettisoned, but his capacity and methods as Premier have been found wanting. It is the lot of men who follow immediately great holders of office that they suffer in comparison, and not least if they fail to carry all their followers with them by a conciliatory manner. Men who have built up over the years reputations as outstanding leaders can be highly individualistic and even brusque to subordinates, but their successors cannot assume to begin where they left off. We have seen the same pattern work out in Sir Anthony Eden as successor to Sir Winston Churchill, in Mr. Strauss as successor to General Smuts, and now in the case of Mr. Todd as successor to Lord Malvern. Against Eden, Strauss and Todd the complaints were almost identical : they were guilty of aloofness, dictatorialness, and a superiority complex ; they were reckoned as worthy of high office but found temperamentally unsuited for the highest. It all provides an interesting study in public leadership.

\* \* \* \*

### Barracking at Sports.

It was with great regret that we learned some time ago that Bloemfontein had decided that in its new sports ground accommodation would not be provided for Non-European spectators. We protested against this decision at the time. Now we learn that Non-Europeans will not



be able to watch athletics organised by the Northern Transvaal Amateur Athletic Union at the Pilditch Stadium in Pretoria. The Secretary of the Union stated that at the old ground the Non-Europeans had been allowed to attend, but in view of the behaviour of sections of Non-Europeans at rugby test matches in Cape Town and Port Elizabeth, and more recently at the cricket test at the Wanderers, Johannesburg, he wondered whether the time had not come to follow the example of the Free State. Another member felt that with the provision being made for developing facilities for Non-European sport (£40,000 at Germiston, for example) such efforts should be sufficient to satisfy the Non-Europeans. The decision to make no provision for Non-European spectators was a unanimous one.

\* \* \* \*

We again regret such a decision, and the causes of it. Unruliness on the part of sports' crowds is not uncommon: we have instances in the most civilized of countries. But unhappily in South Africa it has taken on unfortunate complexions. It is not, perhaps, surprising, that Non-Europeans fail to make the distinction that noise and barracking when a rugby melee is on is something that is allowable, but similar behaviour at cricket, when bowler and batsman are at a point of concentration, is simply "not done." Yet this distinction is often not observed, to the embarrassment of the more mannerly spectators. Again, it is common knowledge that the barracking has very frequently a political flavour, being marked by outright hostility to the South African team, and noisy delight at the latter's defeats and jeering at their successes. It is unfortunate indeed that in still another phase of South African life politics has come in to bedevil matters. We would appeal to the sports' authorities to defer further instances of banning Non-European crowds, and to men of influence among the Non-Europeans to teach their compatriots the unwritten codes for such occasions and particularly that political outbursts may be reserved for proper occasions.

\* \* \* \*

#### Retirement of Bishop Lavis.

All who value unselfish public service will rejoice at the recognition accorded to Bishop Lavis on his retirement after forty-six years service in the Diocese of Cape Town and twenty-six years in the office of Coadjutor Bishop of Cape Town. Bishop Lavis has devoted himself chiefly to the spiritual, moral and material uplift of the underprivileged, so that his name has been blessed by countless numbers of ordinary and submerged folk. It was fitting that as he retired word was received that the Archbishop of Canterbury had conferred upon him the Lambeth honorary degree

of doctor of divinity. A gift of £1,250 from the Diocese of Cape Town was handed to Bishop Lavis at an official farewell reception. The new Archbishop, Dr. de Blank, spoke for the country when he said: "Tonight we are trying to attempt the impossible—in four short speeches to convey something which lies deep in our hearts and, however inadequately, to bring it to the surface. We want Bishop Lavis to know how much we owe to him; how much Cape Town owes to him; how much the Diocese owes to him; how much the Church of the Province owes to him; how much the world-wide Church owes to him. It is a quite impossible assignment." Cape Town plans to give the Bishop the Freedom of the City, a most fitting honour.

---

#### FROM OUR READERS

Johannesburg,  
13th January, 1958.

"You will be interested to hear that recently one of our most famous judges said to me that he considered the *Outlook* the soundest paper in the country."

\* \* \* \*

Colchester, England,  
1st January, 1958.

"I appreciate very much the way your paper keeps me in touch with important aspects of South African affairs, and I greatly hope you will continue to take a strong line as to the unfairness and unwisdom of some present-day legislation etc. This clear and uncompromising stand for right and justice coming from *within* South Africa is more effective than much criticism from outside."

\* \* \* \*

Stroud, Glos. England.  
7th January, 1958.

"I am sorry to be late with my sub. but I hope you will never on that account omit to send me the *South African Outlook*. Those who have spent so many years in South Africa and are now in England long for real true news and comment on affairs out there, and therefore are most grateful for this publication, and trust the censorship axe will never fall upon you or anyone else who seeks to see and tell the truth."

---

The subscription for the "S.A. Outlook" for overseas readers is now 10/- per annum. These should be sent to the Manager, Bookstore, Lovedale, C.P., South Africa. For South African readers the price remains at 7/6.



## I.M.C. Meetings in West Africa

By Dr. A. W. Blaxall

THE month of January 1958 will stand out in the story of the evangelisation of Africa because of two meetings which were closely associated but very different in composition and content. First of all the International Missionary Council held its quinquennial meeting in the University College at Accra, Ghana, from the 28th of December 1957 until the 8th January 1958. This was followed almost immediately by the All Africa Church Conference which assembled at Ibadan in Nigeria from the 10th-20th January 1958. In this short article no attempt will be made to describe or assess the latter meeting. The March issue of the Christian Council Quarterly will be mainly devoted to reports on this conference and any readers of the *Outlook* who do not receive the *Quarterly* are invited to write to the Secretary, P.O. Box 672, Johannesburg. An article on the meeting at Ibadan will appear in our April issue.

The Ghana Assembly of I.M.C. is the third meeting since the close of World War No. 2. The first met at Whitby, Ontario, Canada, shortly after the cessation of hostilities and in consequence was a small meeting which mainly occupied itself with gathering together the threads which had been strained if not actually broken by the war. Nevertheless the meeting looked forward and saw emerging a greater concept of Christian Mission than that which inspired our forefathers to establish special Societies to carry out the work of evangelisation in every corner of the world. At Whitby they saw that Mission as of the essence of the Church but they did not go further than indicating closer co-operation between the Churches and Missionary Societies and they entitled their report "Partnership in Obedience." Five years later the Assembly met again at Willingen in Germany. This was a larger meeting and devoted itself almost entirely to the implications of this realisation, so their report came out with the title "The Missionary Obligation of the Church." Not content at Willingen with mere words steps were taken to set up a liaison organisation between the International Missionary Council and the World Council of Churches. Dr. Norman Goodall, one of the Joint Secretaries of I.M.C. was set aside for the special work of this committee.

Now the Ghana Assembly has come and concluded its labours convened under the general title "The Christian Mission at this Hour." It sought to carry one stage further the thinking and planning of Whitby and Willingen.

Before saying anything about the conclusions reached a word or two about the Assembly itself.

As usual the Assembly, which consists of accredited delegates appointed by National Christian Councils affi-

liated to I.M.C., was supplemented by fraternal delegates from Christian Councils not affiliated to I.M.C.; by consultants invited by I.M.C. head office because of their special knowledge, and a few accredited visitors. Naturally only the actual delegates from the National Christian Councils had voting power. Altogether about 200 assembled in the magnificent University College of Ghana—buildings which compare favourably with some of the finest university colleges in other parts of the world, in fact I do not think I am exaggerating if I say that the three halls which compose the present building are equal to any college buildings that we have in South Africa.

It was good to see the number of friends who have been at the earlier Assemblies. Dr. J. A. Mackay, as President of I.M.C., presided at most of the meetings with his usual tact and ability but after so many years of strenuous service he must have been glad that the assembly appointed a younger man to succeed him in the person of Bishop Lesslie Newbigin of the Church of South India. The competent Secretaries of I.M.C. Dr. C. W. Ranson and the Rev. R. K. Orchard both warmly welcomed me personally and asked after all their friends in South Africa. Charles Ranson sought me out early in the proceedings and said how concerned they are at the head office of I.M.C. that none of the churches in South Africa have found it possible to spare a younger man to take over the full time secretaryship of our Council. He went on to say that it might be possible for him or some other official to visit South Africa later in the year to discuss with us many matters of mutual concern. The whole Assembly was deeply moved when a few days later Charles Ranson received a cable informing him that his wife had been killed and two of his children injured in a motor accident in London on the last day of 1957: fortunately he was able to get a seat on the plane that same afternoon. The Assembly expressed its sympathy with our bereaved secretary, not only by cable and letter but by opening a fund in memory of Mrs. Ranson, the money so donated to be given to the Madras Christian College where she worked on the staff for many years: on behalf of all the South African friends of I.M.C., and Dr. Ranson in particular, I donated £5 to that fund.

The Rev. Geo. Carpenter, Dr. Norman Goodall, Mr. L. B. Greaves and Pastor de Mestral were among other officials who asked most cordially after their friends in South Africa and sent greetings; I took the opportunity of telling Geo. Carpenter how upset we had all been when he was not granted a visa to visit South Africa last year.



The general composition of the Assembly was very similar to that at Willingen in 1952 with possibly a larger percentage of members from what are called the younger churches, especially those in Asia. The programme followed a similar pattern to that of all big Ecumenical gatherings. Each day began with prayers conducted by different members in turn, followed by Bible study led by two of the delegates, each taking a course of five or six days. The Rev. Phillip Potter, a Jamaican now on the staff of W.C.C. at Geneva (Youth Work), deeply impressed all of us, so much so that the Rev. W. Illsley and I could not help telling Dr. Visser 't Hooft that if ever it became possible for Phillip Potter to visit South Africa we felt it would greatly strengthen Ecumenical Youth Work throughout our country. There were secondary meetings on different aspects of I.M.C. work, and plenary meetings which concerned themselves with the main issues. To avoid making this note too much of a personal impression I prefer to conclude by quoting from the report of the Assembly which appeared in the "Ecumenical Press Service" on the 17th January, 1958.

Resolutions approving in principle the integration of the I.M.C. with the World Council of Churches (see E.P.S. No. 1) were adopted by 58 votes to 7 after five sessions in which the plan was debated.

In the final vote the Christian councils of Norway, Sweden, the Congo, and Belgium voted as units against the plan. There are 38 member units of the I.M.C. (national Christian councils and missionary agencies) with voting representation ranging from one to eleven. Individual opposition came from some delegates from Canada, Germany, and the United Kingdom.

The World Council of Churches was requested to defer its Assembly planned for Ceylon in 1960 for one year. Earlier in the session Dr. W. A. Visser 't Hooft, Geneva, Switzerland, W.C.C. general secretary, and Dr. Franklin Clark Fry, New York, chairman of the W.C.C.'s Central Committee and president of the United Lutheran Church, had indicated their willingness to propose delaying the Assembly until 1961.

Purpose of postponing the W.C.C. Assembly is to give the member councils of the I.M.C. more time to study details of the plan of integration. The draft plan endorsed by the Central Committee of the World Council in the summer of 1957 calls for creation of a Commission on World Mission and Evangelism and a Division on World Mission and Evangelism similar to other divisions of the W.C.C.

Under the proposal outlined in the draft plan the head of the Division on World Mission and Evangelism, which would carry on the responsibilities undertaken by the

I.M.C., would be an associate general secretary of the W.C.C.

The two organisations have worked "in association" with each other for a decade and have jointly sponsored a Division of Studies, the Commission of the Churches on International Affairs, an East Asia Secretariat and emergency inter-church aid in Asia and Africa. The W.C.C. was formed in 1948, but the I.M.C. has existed since 1921. Its origins are in the famous Edinburgh Conference on the World Mission of the Church held in 1910.

The plan for integration is in response to demands that the mission of the Church and the unity of the Church should not be separated. Proponents have argued that the World Council of Churches cannot accomplish its goals for church unity without a closer identification with mission and evangelism.

Opposition to the plan has come from several sources. It was feared that certain evangelical groups now cooperating with the I.M.C. but not members of the W.C.C. would be lost. Large missionary agencies which are conducted independently from the organisation of the Church fear loss of missionary initiative if merger takes place. Dangers of bureaucracy and unwieldy size were also mentioned.

Orthodox churches in the World Council of Churches expressed fears when the plan was presented at the W.C.C. Central Committee in New Haven that they would be involved in proselytizing activities of which they do not approve. Metropolitan James of Melita told the Ghana Assembly that Orthodox churches will support the plan if the constitution of the W.C.C. is not changed. He said they "desire the mission of the Church to be closely linked to the Church but not taken into the W.C.C."

A draft timetable for the integration of the two world bodies calls for the I.M.C. to send the plan as soon as possible to its member councils in time for comments to come back by the end of April, 1959.

---

**"Almost incidentally the great world-fellowship has arisen ; it is the great new fact of our era ; it makes itself apparent from time to time in World Conferences such as in the last twenty years have been held in Stockholm, Lausanne, Jerusalem, Oxford, Edinburgh, Madras, Amsterdam...Yes, here is one great ground of hope for the coming days, this world-wide Christian fellowship, this ecumenical movement."**

*Archbishop William Temple at his enthronement  
in 1942*



# The Hard Reality of Apartheid

## TEXT OF THE ARCHBISHOP'S STATEMENT

*(The animated discussion which has followed the publication of a statement by the Archbishop of Cape Town in "Good Hope" has sometimes revealed that the statement in its fulness has not been read by the disputants. We publish below the text of the statement.*

—Editor, "South African Outlook").

THE time will surely come when I shall have to state plainly what I have learned during my time in South Africa.

There will be much to commend; but, alas, there will also be things to condemn. This is not the occasion for me to explain how and why the country's **apartheid** legislation grows increasingly abhorrent to me. Suffice it to say that not till a man lives in South Africa can he separate the elaborate theorizing to which he has been subjected—often couched in exalted idealistic language—from the hard reality. Here he sees it in action for himself. Here he sees that the outworking of **apartheid** is not a working policy of a fair and just separation of the races in different areas as conceived and explained by bodies like the South Africa Bureau of Racial Affairs or the Dutch Reformed Church, but is rather the maintenance and consolidation of white domination and European privilege.

Nothing could reveal this more clearly than my recent experience at Windermere. I was told that in its laudable efforts to clear up Windermere the City Council was ruthlessly demolishing the wretched pondokkies in which so many live, and was separating man and wife by directing the man to "bachelor" quarters at Langa and telling the woman to make her own way back (very probably with some children) to the Native reserves in the Transkei or elsewhere.

On investigation we were left in no doubt that through its officers the City Council was acting as humanely as possible. But there is bound to be inhumanity when the law itself is inhuman. Only those with permission to work here can be allowed to stay. Migrant labourers are needed and therefore welcome, but family units are not encouraged. Christians cannot but condemn a policy which involves the deliberate breaking up of families; and families are bound to be broken up when migrant labour is approved but the provision of permanent homes for parents and their children is not normally allowed. This is one inevitable result of the iniquities of Section 10 of the Native Urban Areas Act as amended, which has further evil consequences. No African can of right remain in a designated area more than seventy-two hours unless he can

comply with several stringent conditions. Moreover, he will be presumed to be in such an area illegally unless he can demonstrate his right to be there. In other words, he will be deemed guilty until he can prove himself innocent. This is a form of peace-time legislation of which no civilized country can be proud.

I find it hard to believe, yet there may be much more to be said for **apartheid** than I have hitherto understood or realized. It might be possible to work out a fair and just division of territory by common discussion and mutual agreement between the races; but I am quite certain that as a Christian I shall never be able to discover any justification for **baasskap** or white supremacy.

I can understand a principle of trusteeship during the minority of the beneficiary, but I cannot accept a principle of permanent **baasskap** in any form or guise. This is the point where the issue forces itself on the individual Christian conscience and on the life of the Church as a whole. European domination we utterly reject as inhuman and unchristian.

## OUR TASK IS CLEAR

This being so, the task of the Church generally and of Christians in particular is clearly revealed. There are those in high places who insist that the Church of the Province proclaims principles and outlines policies to which its own members do not in fact subscribe. This is a serious criticism to which we must take heed.

## QUALITY MORE SIGNIFICANT THAN QUANTITY

(Let it be noted in parenthesis that it is in quite a different category from the irresponsible attacks on our Church uttered again and again by self-styled spokesmen who every time they open their mouths can do no better than to repeat parrotwise their dislike of the Michael Scotts, the Huddlestons and the Bishops Reeves for no other reason than that these Christian men have dared to arouse public opinion at home and abroad to the iniquities they believe to be inherent in current racial policy).

For if it be true that the Church of the Province does not always live up to its profession, now at the beginning of a new year is a great opportunity for it to implement its faith in detail. One would dare to misquote St. Paul and say "Let **apartheid** not be once named amongst you as becometh saints"; but deeds are even more important than words.

I have to admit with shame that I have been told of certain congregations where **apartheid** operates. I do not



and cannot believe it—but if it were ever proved to me that **apartheid** does in fact operate in any church in this diocese, let me state with all the emphasis at my command that I should do everything in my power to eradicate it ; and in the intervening period while it still existed I should have to refuse any episcopal ministrations on behalf of the congregation concerned.

We must defeat our enemy in detail. Far better that our Church should be small numerically but true to its Lord than that it should be strong numerically but in its strength dependent on the nominal faith of many who have no serious intention of ever putting their faith into practice. At this moment in our history **quality is infinitely more significant than quantity.**

The Church I have come to serve is a Church committed to the Lordship of Christ, whose members know that no profession of a love for God has any reality unless it is matched by an outgoing love for their neighbours. There are many around us who are denied basic human rights and privileges. They may be numbered in the eyes of the world as among the least of God's human family but it was primarily of these that our Lord said : " Inasmuch as ye

did it unto one of **the least of these My brethren**, ye did it unto Me." Our responsibility is obvious.

If we do not see Christ in our neighbour whatever the colour of his skin, we have not begun to understand what Christianity is about or why the Church so joyously celebrates the festival of Christ's nativity.

The prayer we all would do well to pray throughout this new year of grace is the collect appointed in our South African Prayer Book for the second Sunday after Christmas, remembering as we use it that it applies to all God's people :

" Almighty God, who didst wonderfully create man in thine own image, and didst yet more wonderfully restore him ; Grant, we beseech thee, that as thy Son our Lord Jesus Christ was made in the likeness of men, so we may be made partakers of the divine nature ; through the same thy Son, who with thee and the Holy Ghost liveth and reigneth one God, world without end. Amen."

All the redeemed are partakers of the Divine Nature. We live blasphemously if by any action or disrespect we deny this potential divinity to any child of man.

## The Mixed Schools Controversy

### HOW AN AFRICAN STUDIED AT STELLENBOSCH

**I**N the annals of Lovedale there is the unusual record of an African student who pursued higher studies at Stellenbosch. The story is partly found in the volume edited by the notable Dr. James Stewart, Lovedale's Principal from 1870 till 1905, and which he styled *Lovedale Past and Present*. The large book of nearly 700 pages contained a simple record of facts, giving brief biographies of some 2000 Natives and hundreds of Europeans, who had at different times come to Lovedale for instruction. In it Dr. Stewart traced as far as possible their later careers.

Among the biographies is that of Daniel Gezani who was born in Grahamstown in 1855. His parents were members of the Christian Church. Soon after Daniel's birth they removed to Emgwali Mission Station. There the boy attended school, but in 1866, when he was eleven years of age, he was brought to Lovedale. His attainments were not great, as he could hardly write his name. He made good progress, however, and took the elementary teachers' certificate in 1874, with honours. For a time thereafter he engaged in teaching, partly under the care of the well-known missionary, Rev. John A. Chalmers, at Thomas River.

In 1879 he returned to Lovedale with a view to taking the theological classes, to qualify himself as a missionary. During his studies at Lovedale, he also taught in the

elementary school, in order partly to support himself. In this position the children made good progress under his care, and his conduct in the institution, as one of the senior students, was in every way exemplary.

Soon after, however, he was withdrawn in order to act as evangelist under the Presbyterian Church. While thus engaged his church authorities decided to send him to Stellenbosch Theological College to complete his studies there. For various reasons, Lovedale was doubtful about the wisdom of this step. He was under the necessity of acquiring the Dutch language before he could follow the lectures of the professors. The damp climate of Stellenbosch was also in every way unfavourable to anyone with pulmonary weakness, such as he had. Still, he remained fully three years, was received into the theological classes, and finished his course in 1883.

Dr. Stewart declared of him, " While there, we understand that his conduct was entirely free from pretension and self-assertion, that he acted with humility and modesty, and, in consequence, was loved and esteemed by those who really knew him."

More details of Gezani's experiences in Stellenbosch are found in the book *South African Traits* which was published in 1887. This book was by a young Scottish minister, Rev. James Mackinnon, who later attained



world-wide recognition as the Professor of Ecclesiastical History in the University of Edinburgh. He died so recently as 1945, after publishing book after book which put him in the front rank of scholarship. In early manhood Mackinnon came to South Africa for health reasons and spent over three years in the country. *South African Traits* is the story of his travels, experiences and reflections. It remains to-day remarkably up-to-date, so observant was the author of the permanent things in South African life and manners, and so penetrating and pungent in his criticisms.

Mackinnon devotes a chapter in his book to Daniel Gezani. This is how he lifts the curtain :

"One morning, on going to the seminary, we discovered a strange face, the only black one among the students. This was something very extraordinary, for it had previously appeared to us well nigh impossible that a Kaffir could find entrance there. But a kindlier spirit seemed now to prevail, and this must be said to the credit of the professors, that they had on one occasion in former years admitted a Hottentot, who had passed the requisite examinations, to attend their lectures, amid much ill-feeling displayed by the Dutch people.

"It is evident, this morning, from the rather scowling looks that are being shot at the meek stranger, that they have again run much risk of being blamed for unrighteous laxity. Many of these young Afrianders evidently feel insulted, and poor Gezani is allowed to nurture the feeling of isolation on a bench all by himself, for no one will lower his dignity to sit beside him."

Mackinnon's description of Gezani, of his physical features, of his high moral character, of his academic attainments, of his power as a speaker in his own language, of his difficulties as a student owing to the high-sounding and abstract philosophical terms used in lectures, and features of his personality and the circumstances of his lot at Stellenbosch, all make fascinating reading, although more than seventy years have passed since they were published. But we must be content with only a few short passages :

"In his little room, which was poor enough (it had a damp earthen floor and shabby furniture) there stood a small library, and here the spirit of the black man seemed to ruminate with more delight. Only it was a pity that his budding mind had been so much overloaded with theology. That never gives much taste for literature as such ; it dulls and dries too much . . . . .

"We often took long walks among the mountains. His powers of conversation and observation had not been much developed. He noticed things in detail, and indulged more in exclamation than in pregnant remark. But there was a conscious enjoyment of the beautiful

scenery around, which discovered the germ of artistic feeling . . . . .

"A life with only such a walk occasionally to break its monotony, must have been wearisome. Among those about him there was no chance of companionship. He must ever feel out of his element there, because present on sufferance. To a party he was never invited. The young ladies would have fainted at the sight of him . . . . On a rare occasion grace might be extended, but then no ladies were to be present. It was gravely debated indeed whether he would be allowed to be a member of the Theological Debating Society, and by a majority only, this privilege was granted . . . . .

"So his three years' residence were drawing to an end, and he was full of the prospect of a change, perhaps to Europe to study further, perhaps back to his native tribe, to enter on his work as a Christian teacher,—it was not settled which. So kindly disposed was he towards humanity that, in the circumstances, he considered that he had been well treated at Stellenbosch."

After his Stellenbosch days, Daniel Gezani's life was a brief one. Tuberculosis had him in its grip, so that on his return home he was at first unfit for work. But later he was licensed as a preacher of the Gospel and appointed to labour at Incisninde in the Transkei.

Impaired health and the conviction that his days would be short only strengthened his resolution to devote himself entirely to his work for the little while that remained. He died of pulmonary tuberculosis at the early age of thirty, and had been scarcely a year at work. In the sphere he occupied for so short a time, he was loved and respected by those among whom he laboured.

R.H.W.S.

### The Christian Council.

The Christian Council of South Africa is due to have its biennial meeting in Durban on 30th April and 1st May. The meeting will be of much importance as it will review the work of the past two years and seek to give guidance for the programme of the next two years.

Reports will be submitted from section leaders—Education, Literature, Welfare, Women's Work, Youth, Medical etc.—and there will be an interim report from the inter-church group engaged in the study known as "Christian Responsibility in Areas of Rapid Social Change." There will also be reports from delegates who attended the Assembly of the International Missionary Council held in Ghana, and the All-African Conference held in Nigeria.

A FULL REPRESENTATION OF THE AFFILIATED BODIES IS ASKED FOR AND EXPECTED.



## Edwin Smith

**I**N the passing of Dr. Edwin W. Smith in England on December 23, a great friend of Africa and the Africans has gone to his eternal reward. Edwin Smith, in dedicating himself to his Master's service, laid all his many talents on the altar, and they were abundantly used, especially on behalf of the Africa he loved so well.

He was born in South Africa, of Primitive Methodist Missionary parents, in the manse at Aliwal North in 1876. He went to England for his education, and entered the ministry in 1897. But his call was to missionary work, and Africa was on his heart. He served first in Basutoland, but the call was further afield. The country north of the Victoria Falls was being opened up to the Gospel by pioneers of the Baila-Batonga Mission; and, as soon as the conclusion of the Anglo-Boer war permitted it, Edwin Smith and his young wife (he had married Miss Julia Fitch in Cape Town) went as missionaries to the Ila people of Northern Rhodesia. They reached the Mission Station of Nanzela in March 1902. In November of that year, with heavy hearts, they buried their baby boy Thabo ("Joy.")

Edwin Smith was a great worker as a practical missionary. He and his wife opened up a new station at Kasenga in 1909. But his greatest contribution to the Mission was perhaps in his linguistic abilities. In 1906 he produced his "Scripture Stories" in Ila, to be followed by Mark's Gospel in 1907. In this year, too, he published his "Handbook of the Ila Language," a scholarly piece of work, which, together with "Ila Made Easy" (1914), was of untold value to missionaries learning the language. He continued with Bible translation, and took the chief part in the preparation of the Ila New Testament, which was published in 1915. Mrs. Smith was beloved of the Ila women; she was called Mamosa, "Mother of kindness."

In 1915, Edwin Smith returned to England to volunteer as a chaplain to the Forces. He served for a year in France, and then received an appointment with the British and Foreign Bible Society. His linguistic ability once more showed itself. He was sent to Rome, and within six months was touring Sicily preaching in Italian!

One of the great results of his missionary experience was the monumental two-volume "Ila-speaking Peoples of Northern Rhodesia," which he wrote in collaboration with Captain A. M. Dale, a Government official. Smith's part, however, was by far the greater in this work; and he established himself as an outstanding anthropologist, becoming President of the Royal Anthropological Institute in 1934. His anthropological studies, focussed on Africa, dealt particularly with two aspects: African religion and race relations in Africa.

In 1922 the writer of this memoir had the privilege of attending a course of lectures on African religion, which Edwin Smith gave to missionaries in London. He was most stimulating. Some of his research in this direction is reflected in his books, "The Secret of the African" (1929), "African Beliefs and Christian Faith" (1936), and the Symposium he edited in 1950, "African Ideas of God."

Two of his books dealing with race relations quickly gained world-wide recognition: "The Golden Stool" (1927), and his important biography, "Aggrey of Africa" (1929).

Edwin Smith's contribution to the work of the Bible Society was a most valuable one. He became Editorial Superintendent, and many Scripture translations in African languages passed through his hands. His grasp of the linguistic position, and his reverence and zeal for God's Word, are shown in his delightful little book, "The Shrine of a People's Soul," published in 1929. Another book of his, well worth reading, is "Knowing the African" (1946).

It can be gathered, from the above, that Edwin Smith soon found the power of his pen. He became a great writer. He wrote on missionary work, historical and informative books: "The Way of the White Fields in Northern Rhodesia" (1928), "The Christian Mission in Africa," and in 1950 "The Blessed Missionaries."

Missionary biography especially gripped him; he had a zest for historical research. In 1925 he wrote "Robert Moffat, One of God's Gardeners." He periodically came to South Africa in search of materials, visiting the scenes of past missionary exploits, in Basutoland, Bechuanaland and Natal. In 1939 appeared "The Mabilles of Basutoland"; then "The Life and Times of Daniel Lindley"; and his last great work, published in the year of his death, "Great Lion of Bechuanaland," the biography of Roger Price, a book of great historical value.

Five years ago he lost his life's partner. It was a heavy blow. Now his loneliness is over; and the man who gave so unstintingly of his talents to forward love and understanding for the African, and who worked so hard for the spread of God's Word throughout Africa, has heard the Master's "Well done, good and faithful servant." These words he himself had rendered into the Ila language he loved to speak: *Wabosya, umuzice mubotu, musyomesi*.

CLEMENT M. DOKE.

Alice

Feb. 1958



## Church Co-operation Needed to Save South Africa

*The following article appeared in a recent issue of "The World," the Johannesburg African newspaper, and seems to us to merit widespread publicity.*

—Editor, "S.A. Outlook."

LIKE in any other social reform if South Africa is to set her house in order the cooperation of the church is indispensable. The oft repeated charge that Christianity has failed is not true. In the words of Chesterton, Christianity has not failed, it has only not been tried.

It would be useless to expect churches to cooperate on a religious basis. Some churches like the Roman Catholic church would never countenance such a move. But they would cooperate in bettering the conditions of our South African society. They would do so because the head of their church has told them time and again to be tolerant towards other religious bodies and to cooperate with all men of good-will in making justice, fairness and charity the basis of human relations.

But if churches, African or European, are to help solve the problems of living and working together in this plural-race country, they must steer clear of what would destroy them. For however much national groups may clamour for a national—African or European—church which would dance to the national pipe, the churches must not give in.

A church that is tied to a national kite divests itself of the character of a church and degrades the God it worships into a national god who can only be a god of clay. This we are afraid is what has happened to the D.R.C. here. The way it dealt with the Church Clause in the Natives Administration Amendment Act last year was pitiable! it behaved as if the Afrikaner nationalism was a god. Happily there are signs that the D.R.C. realises that if it is to be the conscience of society it must cease being national.

Besides this danger of racist apartheid, there is another no less dangerous pit, and into which many a churchman can unwittingly fall. This danger is communism. And all communist-inspired things, and unfortunately for us, communist-inspired organisations that are fighting against racial apartheid, have only been too ready to proffer advice and help while Christian bodies, alas, stood aloof. The snag is that when the churches and churchmen try to help they run the risk of associating with these communist-inspired organisations.

The harm that springs from this risk is too high a price to pay. First it furthers the aims of these evil-inspired organisations and makes their propagandists shout out

that theirs is the right way because even churches like the R.C. are for them.

A better piece of propaganda for such organisations one could hardly desire anywhere.

It is something to be remembered that ministers in their training for the ministry are not generally required to see for example the outside of Karl Marx's books, let alone know them backwards. The history of communism in Eastern Europe, Korea, Hong-Kong and China, is a graveyard of churchmen and bishops, even those of the R.C.

We do not want such misfortunes to be re-enacted here. And it is for these reasons we urge the churches to bear in mind that in South Africa there are two evils to battle against: apartheid and the anti-Christ-communism. We do not expect the churches to hobnob with these two evils. The churches must take the side of those who are known to be against these two dangers simultaneously, if South Africa is to be saved at all.

---

## Definition of Poetry

By Bereng

(With acknowledgments to the Morija Press.)

A poem is a thing of beauty,  
Shaped of words to bring delight,  
It speaks of love and so can change  
A solemn child to laughing sprite.  
Fresh is poetry as youth,  
For those beloved a treasure wrought,  
More eloquent than eloquence,  
Conceived immaculate by thought.  
Its language is unlearned by fools  
And love's the measure of its art,  
Its message bringing deep delight  
Speeds unimpeded to the heart.

So here the poems that are mine  
Emerge, and each is clear and whole,  
To sing the songs that fill my mind  
And sound the message of my soul.

Though hymns are sad yet they delight—  
Longings expressed bring balm and ruth,  
Each one a talisman of love,  
A fragile tribute born of truth.

—Florence Louie Friedman.



## The Missionary Aims and Efforts of the Dutch Reformed Church

A STATEMENT on the progress of the missionary work of the Dutch Reformed Church (Nederduitse Gereformeerde Kerk) of South Africa was issued by the three delegates of the Church to the assembly of the International Missionary Council in Ghana last month. The statement, signed by the Rev. W. A. Malherbe, the Rev. J. P. Jacobs and the Rev. J. T. Mahlangu, reads as follows:

"The forbears of the present members of the Dutch Reformed Church in South Africa were the Dutch and the Huguenots, who in the 17th Century had left their homes and fatherland for the sake of their religion and faith and had come to settle in a wild and uncivilised new country. They, however, brought with them their Bible, their Church and their religion. From the very beginning those pious people were conscious of their Christian duty towards their slaves and the native races with whom they came in contact in their newly adopted country.

"In course of time as the Church developed and the White population spread over the length and breadth of the land, organised mission work was undertaken by the Church with encouraging results.

"Today the originally small Church of barely one hundred members is the largest Church in South Africa, with a membership of 650,000 White communicants. Not only has the Church grown into 800 congregations covering the whole of South Africa geographically, but through its missionary enterprise ten indigenous or daughter Churches have already been inaugurated amongst the Coloured and the Bantu in the Union of South Africa and in foreign fields beyond the borders of the Union: Bechuanaland, Rhodesia, Nyasaland and Nigeria. The total number of communicants of these ten daughter Churches exceeds 250,000.

"The Dutch Reformed Church of South Africa budgets for over £670,000 p.a. for spiritual (that is missionary) work

among the Non-Whites of Southern Africa. It has large hospitals, schools and industrial institutions, as well as many institutions for lepers, orphans, the blind and the deaf connected with its mission work. It has organised a Christian Literature Fund aiming at three million pounds, solely for the purpose of producing and spreading Christian literature among the Non-Whites of Southern Africa.

"The ultimate aim of the Dutch Reformed Church with all its missionary work and for its indigenous Christian converts is to establish and develop, according to their ethnic character, an independent Church of their own, which will ultimately be fully self-governing, self-supporting and self-propagating. With this objective in view the D.R. Church has in the course of years established no less than eight theological training colleges where Coloured and Bantu young men are prepared for the ministry amongst their own people in the vernacular. At the present moment there are 958 men, of whom 512 are evangelists, who have completed their theological studies at the theological institutions of the Church and are actively labouring in the various mission fields of the Church.

"In addition to these activities, the Bible has been translated in toto by missionaries of the Dutch Reformed Church into the Cikaranga language of Mashonaland, the Cinyanya language of Nyasaland and the Tiv language of Nigeria, and an extensive Christian and educational literature in the vernacular has already been built up for use by these young Churches.

"God has truly and wonderfully recognised the missionary motive and efforts of the Dutch Reformed Church in South Africa, for which blessings the Church remains deeply grateful with a renewed dedication to the task of evangelising the non-Christian peoples of this sub-continent."

## Change in Local Government in Southern Rhodesia

A BIG change in the local government administration of Native areas in Southern Rhodesia has been put into force. This change, which alters the control of Native Councils, was gazetted on December 27. It ends the long period of "paternalistic" government by the Native Affairs Department and, for the first time, puts responsibility for success among Africans in their own areas squarely on their own shoulders. Instead of turning to European officials for action, they will have to discuss and debate

problems among themselves in the Native Councils whose constitution is being radically altered. Even the raising of funds will become a direct responsibility. In the past money for council work has been raised by a poll tax. In future it will be raised through rates, which may be on personal property, and can be fixed by resolution of the council.

There will be no dictating as to how money should be spent, and if a council feels it should be spent on maintain-



ing a traditional African way of life, rather than on European methods of improvement, then it can do so, if authorised by warrant. This shifting of responsibility is an attempt by the Government to educate Africans in local government and elementary public finance; to develop a new kind of leadership and to give them an appreciation of democratic procedure and economics. For the first time in the ten-year old history of Native Councils, members will be elected by vote only—the final approval of the Governor will not be necessary.

The door is also opened for Africans to become chairmen of these councils. At the outset a Native Commissioner will be chairman, but the new Act provides for him to appoint a vice chairman who can become chairman in his right once the Commissioner is satisfied that he is fully conversant with local government procedure. The Commissioner is empowered when he retires to nominate a chairman or leave the decision to a council vote. The Government will retain control over the executive staff of the councils. Responsibility for carrying out the decision of a council rests on the council's officers who are responsible not only to the council but indirectly to the Government. It is planned eventually to have a form of Native council officers' service with grades and conditions. All staff appointments have to be approved by the Government, and if necessary the Government will have the power to insist on dismissal of staff.

#### INCREASED SUBSIDIES AND PERSONAL ALLOWANCES FOR CHIEFS AND HEADMEN

As from 1st January 1958 new subsidies and personal allowances will be paid to Chiefs and Headmen. Depending on the number of taxpayers Chiefs may have, subsidies will be paid on the following scale:—

<i>No. on Tax Roll.</i>	<i>Amount per annum.</i>
Over 5,000	£180
4,001 — 5,000	168
3,001 — 4,000	156
2,001 — 3,000	144
1,001 — 2,000	132
Under 1,000	120

Headmen will receive subsidies as follows:—

<i>No. on Tax Roll.</i>	<i>Amount per annum</i>
Over 600	£36
401 — 600	30
201 — 400	24
Under 201	18

**Personal Allowances**—In addition to the subsidies, Government has agreed to the granting of personal allowances of up to £180 per annum for Chiefs and £60 for Headmen. This means, a Chief can qualify for the £180

subsidy plus the maximum allowance of £180 per annum—a combined total of thirty pounds a month. A Headman could receive a maximum of £156 per annum. The award of personal allowances is based on the personal attributes of each individual Chief or Headman and factors which are considered when assessing them are leadership, administrative and overall ability.

## Bible Reading Helps

**M**ANY of our readers must be familiar with the Bible Readings published by the International Bible Readers Association. The 1958 booklet, *Light for our Path*, presents a comprehensive scheme for both Old and New Testament Lessons, with the customary competent and suggestive notes.

We are specially interested to find that for this year the African Sunday School Curriculum organisation has published in Shona and Zulu a shortened and adapted version of *Light for our Path*. This is a much more suitable foundation to form the basis of the Shona and Zulu readings, because it is prepared specially for the members of the younger Churches, and the writing is done by people with missionary experience. The Bible readings and comments are somewhat shortened in the Curriculum headquarters (77 Fourth Avenue, Newton Park, Port Elizabeth) by the Editor, Rev. Derrick Cuthbert, B.D., and steps are taken to ensure that the MS. is entirely suited to African conditions before putting out the work for translation. The booklets, both English and Vernacular, are priced at 2/6. Orders may be sent to the address given.

We are glad to learn that during 1957 the Curriculum committee was able almost to double the circulation of the vernacular Bible reading. It is hoped to publish an edition in Xhosa beginning in January, 1959, thanks to a grant received from the Methodist Conference of South Africa.

From January 1959 the Curriculum office is to handle the distribution of all the I.B.R.A. booklets for Africa.

We would remind our readers of how through the Curriculum organisation it is hoped to provide Bible reading syllabuses and helps in all the principal African languages south of the Sahara. Behind this tremendous effort stands the World Council of Christian Education and Sunday School Association in co-operation with Christian Councils in Africa and America, British and Canadian Mission Boards.



## New Books

**Torch Bible Commentaries :** " St. Paul's Epistles to the Thessalonians " pp. 151 by Wm. Neil : " The Epistle of James " by E. C. Blackman pp. 159 S.C.M. 10/6.

Both of these commentaries follow the Torch Series pattern of fresh up-to-date expositions attractively set out with clear short paragraphs suitably headed. They do not claim to be exhaustive in their treatment either in the introductory sections or on the text, but are meant for " the thoughtful reader who wishes to understand his Bible." As the foreword says " for intelligent people," but this level is pitched rather high, as when in that on James one reads on p. 15 " there is every reason . . . to speak of a general parenetic tradition," but only on p. 23 is the clue to the meaning of parenetic supplied ; or on p. 52 the paragraph heading is " a short Catena on Temptation ; " again in the commentary on Thessalonians p. 44 we read of the " purveyors of bogus nostrums." Examples of this, fewer in Dr. Neil's than in the other commentary, are liable to bring suspicion of theological jargon on the Series, and one would hope that the General Editors would scrutinise future numbers in this series, or past numbers when due for a new edition, with a view to elimination of such stumbling-blocks for the average layman.

Otherwise these commentaries admirably fulfil their purpose of not only being sound in scholarship, and readable, but presenting the message of God. Both authors have a command of direct and pointed expression—and, particularly in their introductions, where they are concerned to sift the essential matter out of the mass of relevant facts and speculations, they are stimulating.

The Commentary on the Thessalonians has an illuminating section on the Second Coming of Christ, showing how closely the early Church method of expression followed the Old Testament thought forms, whose authors " knew nothing of our Western scientific literalism, but worked with images, poetic figures and pictorial illustrations " : the important point about the Second Coming being not its manner of happening, but the conviction conveyed through it of the ultimate victory of Christ. Dr. Neil also deals frankly and helpfully with the advice given by Paul on sex relationships—much of which is badly needed to-day in our increasingly immoral society.

Mr. Blackman accepts that " The Epistle of James " may be an " epistle of straw " as Luther said, but " the ordinary church member who is not interested in theology . . . and yet feels called to be faithful in that which is least, asks for no spiritual banquet, but is content with a diet of straw." He follows the suggestion of Archbishop Carrington, elaborated by Dr. Selwyn, that there was some kind of " Christian Holiness Code " dealing with what

Christians should avoid, and also what positive actions of truthfulness, humility and love they should endeavour to carry out. James's work is not so much a letter as a kind of short lecture or " diatribe " on this style. There is similarity with the Stoic scheme of duties in the main relationships of life—though James is closer in method to the Jewish Wisdom literature and ethical teaching. The latter is rather couched in short sayings, not always in logical sequence which latter is usual with the Stoic teaching.

The author of the commentary, within the limits of the space allowed him by the Editors, treats of all the main points of interpretation of the Epistle, including the apparent contradiction between Paul and James on the relation of Faith and Works, which he succinctly resolves. It would have been helpful if on p. 55 for the discussion on " temptation " he had referred back to his earlier remarks on p. 43. Commentaries are more often referred to than read straight through.

Typical of the " up-to-date "-ness and freshness of both commentaries is this passage from the Introduction to James : " For a modern parallel we can easily conceive of a pastoral letter from say, Dr. R. B. Manikam to churches in Korea, or from Dr. D. T. Niles to a congregation in Ceylon, being ' ecumenized ' and prepared for wider circulation by, say, Dr. W. Visser 't Hooft." These commentaries are well worth their cost.

J.S.S.

\* \* \* \* \*

**Jesus and His Coming**, by J. A. T. Robinson (S.C.M. pp. 191 15/-).

Sooner rather than later a discussion with a member of one of the smaller sects of the church is bound to touch on the question of the Second Coming of Jesus. Unfortunately the average member of the larger church bodies, and often even the average minister, is unable to hold his own in such discussion. He knows he will be lost if he tries to match text with text, and he cannot make any but a rather vague statement of his own belief. This book will prove of immense help to the intelligent layman and the theological student—it is solid reading, but well repays the effort. It deals with all the relevant passages in the New Testament and several of the Old.

The title gives the clue : how can there be said to be a Second Coming of one who came and being received to glory promised " Lo, I am with you always, even unto the end of the world ? " Christ has come and is with us—the technical word used in Greek—Parousia—means His Abiding Presence in power rather than a hint of a second coming as a separate event.



Lest it be thought that Professor Robinson is setting out to debunk the idea of the Second Coming, his transparent purpose all through is to fill full its true meaning and to search out by careful, dedicated study in order to bring home to the followers of Christ daily the need for watchfulness, to live in the Presence of the Abiding Christ. He acknowledges the early Church's expectation of Jesus' coming again after an interval, but shows that Jesus himself only expected such in terms of his abiding presence after exaltation: the lengthening of the interval was the work of followers, not the substance of his preaching. Jesus did indeed predict, in the manner of the prophets of old, certain catastrophic happenings in connection with the destruction of Jerusalem, but these were not of the end of the world.

On pages 94-6 there is a helpful section on the distinction between the Eschatology of the Prophetic and of the Apocalyptic writers. For the prophets to tell of the last things was to direct men to repent to-day, just as the story of Adam's fall tells us a timeless truth about ourselves—to-day; but for the Apocalyptists to tell of the last things is with a view to the hereafter, whether in history or beyond it: the more precise, the further off it is.

Because of their literal acceptance of apocalyptic language, some of the writers of early Church times made the single event of Jesus' Coming and the inauguration of His reign, to be continued until all become subject to Him, into two events—one of Jesus' being received up to glory at Death, Resurrection and Ascension, the other of His Coming again in Judgment and Rule. Yet both elements in Jesus' teaching describe His One Coming, which is every day an Abiding Presence now to those who are members of His body, the Church, but to those outside a future Coming to them in Power and Judgment.

J.S.S.

## FORT HARE NOTES

### THE LATE MISS E. L. CARMICHAEL

News has been received that Miss Eva L. Carmichael, the first Matron of the Fort Hare Dining Hall, has died at an advanced age in Cape Town.

Miss Carmichael belonged to a well-known North of Ireland family, one member of which, Mr. Walter Carmichael, until his premature death, did yeoman service first as Secretary and Treasurer of the Transkeian General Council, and later as Magistrate of Engcobo; another member was Miss Amy Wilson Carmichael who had, while alive, a world-wide missionary reputation as missionary in charge of Dohnavur in South India, and as the author

of numerous volumes, beautifully illustrated with photographs of her own taking, describing conditions encountered on her station there.

Between 1916, when work at Fort Hare started, and 1931, when she resigned to undertake a less onerous missionary task, Miss Eva Carmichael was in charge of the College Dining Hall, first in an old Bungalow and Store, which had been adapted for the purpose, and latterly in the fine new hall, the foundation of which was laid by General Hertzog in 1925. It was owing to the efficiency and care that Miss Carmichael exercised over her department that it was possible, without lowering the standard of health set by the College Medical officer, to keep the fees within the capacity of the Bantu student to pay.

Before coming to Fort Hare Miss Carmichael had spent nineteen years at Nkanga mission station in Pondoland as an agent of the South Africa General Mission, and she never lost sight of the ultimate end of all educational and medical work for the Bantu. She was keenly interested in the welfare of the individual student and of each member of the families of the small College staff, and was always ready to give assistance when and where necessary. During all the time she was at Fort Hare she was the organist at the College Sunday Services.

Latterly she lived in Cape Town, or in the south of England where she had relatives. In both places she spent her energies, which even in old age were abundant, in voluntary work of the type that usually falls to a church deaconess.

As might be suspected from her family connections, Miss Carmichael was a woman of independent mind and strong character, albeit of a very simple Christian faith. She could be forthright in expressing her opinion about policies or people, but to those who really got to know her, she could exhibit loyalty and devotion that spared no sacrifice of time or labour on their behalf. There must be many Europeans as well as Africans who will remember her with gratitude for her long and faithful service to the Bantu.

---

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.

---